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CERTAINE

GRIEVANCES
WELL WORTHY THE
SERIOUS CONSIDERATION OF THE
RIGHT HONOURABLE, AND HIGH COURT OF
PARLIAMENT.



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TO THE RIGHT
HONOURABLE,
AND HIGH COURT OF PARLI-
AMENT NOW ASSEMBLED.

RIGHT Honourable, and renowned Worthies
of the Land, and of the Lords Anointed, our
gracious and dread Sovereigne King *Charles* :
Give leave to me, a poore Minister of Gods holy
Word, to put you in miud, of some errors in
the publicke Worshipp and Service of God (as
they call it) for which many of His Majesties Subjects have,
and dayly doe, more and more, with grieve of heart refraine,
from coming to the publick Worshipp and Service of God, 'till
the Service be all read.

The Errours are many, and very foul : I crave leave to make
mention but of a few. As First, horrible *blasphemies* are appoin-
ted to be read, on the Fourth of October, for the First Lesson, in
the Forenoon, out of the 12th Chapter of *Tobie*, and 9th verse,
where it is written, *that Almes doe save from death, and purge away
all sinne*, which is a maine ground of Popery, and an horrible
blasphemy against *Christ*, and his blood, *that cleanse us from all
sinne*, 1 *John* 1. 7.

In the 1st verse of the same Chap. it is written, *that there are 7
Angels that doe present our Prayers*, which is another main ground
of Popery, and an horrible *blasphemy* against *Christ*, who onely
doth present our Prayers, *Revel* 8. 3. 4.

Another Error, is, the bowing of the Body, and putting off
the Hat, when the Name *Iesui* is read.

The name *Iesui*, was a common name among the Jewes, as
we may gather out of many places of Gods holy Word, as *Ex*

each of Ierusalem had a Son whose name was Iesus, Eccles. 50. 23. Also, one of S. Paul his Fellow labourers was *Iesus*, Col. 4. 11. So also, *Ioshua*, the Son of *Nun*, is called *Iesus*, *Act. 7. 45.* Our Saviour *Christ* hath another Name, which is above all Names, to which every knee must bow, both of things in heaven, of things on earth, and of things under the earth, *Phil. 2. 10.*

By things in heaven, are meant the holy Angels, and soules of the faithfull, which being Spirits have no knees: By things on earth, are meant, all Mankind living on earth: By things under the earth, are meant, the Devils, and damned soules in hell: The Name *Iesus* signifieth a Saviour: by the name of *Iesus*, is meant, not the word, or name *Iesus*, but the authority and power that God hath given to our Saviour *Christ*, over all things in heaven, in earth, and under the earth: By bowing the knee, is meant subjection. *Isa. 49. 23.* and not bowing the body, at the reading of the word or Name *Iesus*, as Pope *Anastartus* did command, about the yeare of our Lord 404. By the bowing of every knee, both of things in heaven, of things on earth, and of things under the earth, at the Name *Iesus*, is meant, that all the holy Angels, and Saints in heaven, and all Mankind on earth, and all the Devils and damned soules in hell, shall submit themselves to *Christ*, and acknowledge him, to be Lord of all, and to have Power over all, to save, and to condemn whom he will. To put off the Hat, and to bow the Body at the Name *Iesus*, is to make an Idoll of it.

Another Errour is, *kneeling*, when we receive the *Communion bread*, which causeth the Papists to say, that we are Idolaters, and do make an Idoll of it, because we do *kneele*, and do not beleeve the *reall presence*, as they doe.

Pope *Honorius* was the first that brought in *kneeling at the Communion*, about the yeare of our Lord 1220. After that the Errour of *Transubstantiation* was hatcht in the Council of *Lateran*, in the yeare of our Lord 1559.

The Apostles did not *kneele*, when *Christ* gave the bread unto them, nor the Christians in the Primative Church.

The old Councils in the Primative Church, did command, that none should *kneele* at the *Communion*, least it should prove an occasion of Idolatry.

It is grosse *hypocrisy* in us, to make a shew, as though we were wiser, and more godly and zealous then the Apostles and the Christians of the Primative Church.

Another Errour is, the interrupting of the Minister when he prayeth, by the Clerke and People, rehearsing his words, with

with a loud voice, as, in the *Confession of finnes*, when the Minister saith, *Almighty and most mercifull Father: we have erred and sinned, &c.* And in the *Letany*, when he saith, *O God the Father of heauen, have mercy upon us, miserable finnes*, he must stop, and be silent, till the Clerke and People have rehearsed every word after him, in which time, it is impoſſible for the Minister to keep idle and by *thoughts* from comming into his mind.

Also, when he prayeth for the King, saying, *Lord save the King*, the Clerke and People do interrupt him, by mingling their Prayer with his, saying, *And mercifullly heare us, when we call upon thee.*

The Minister, being interrupted, and put out, in praying for the King, doth pray for Ministers, saying, *Indue thy Ministers with rightconſeſſe*, then also the Clerke and People do interrupt him, by mingling their Prayer with his, saying, *And make thy choſen people joyfull*, as though they would have him to pray for them, that God would make them joyfull, rather then the Ministers.

Also, they doe interrupt the Minister, when he readeth the *Psalmes*, by reading every other verse, with a hacking and confused noyse, especially, in Countrey Churches, when the People cannot read well.

The Minister, when he readeth, or preacheth Gods word, is the *mouth of God*, speaking from God unto the People: therefore, all, both Clerke and People ought to be silent, and hearken with reverence.

The Minister when he prayeth, is the *mouth of the People*, speaking to God for them: therefore they ought to be silent, till he hath done speaking to God for them, and then to say *Amen*, 1 cor. 14. 16. and not to interrupt him, by rehearsing his words, or mingling their Prayers with him.

Some doe like the Ministers when he readeth the *Letany* to the Masse Priest, who when he doth conjure Salt, to drive away evil Spirits, doth speake to the Salt, saying, *I conjure thee, thou creature of Salt, by the living God, by the true God, by the Holy Ghost, &c.* so the Minister (as they say) doth conjure Christ, *By the coming of the Holy Ghost; by the mystery of his holy Incarnation; by his holy Nativity and Circumcision; by his Baptisme, Fasting, and Temptation; by his agony and bloody sweat; by his precious death and buriall, and by his glorious Resurrection, and Ascension.*

Some cannot but laugh at the Priest and Clerke, when they doe Church a Woman, and do like then to a couple of Players acting their parts.

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The Priest begins his part with a Psalm, and after the Psalm, he reagenth halfe of the *Gloria Patri* (as the Papists call it: glory be to the Father, Sonne, and Holy Ghost, the other halfe (as it was in the beginning, is now, and ever shalbe) he leaveth for the Clerk to read for his part. After the *Gloria patri*, he readeth the Lords Prayer, till he comes to the last Petition (*lead us not into temptation*) and hath read halfe of it: the other halfe (*but deliver us from evil*), he leaveth to the Clerke for his part.

Assoone as the Clerke hath said his part, the Priest skips over the Conclusion (*for thus is the Kingdom, power and glory for ever*) and instead thereof, saith, *Lord save this woman thy servant*: then the Clerke answereth, saying (*which putteth her trust in thee*). Then the Priest, as though he would not have the Woman to put her trust in him, bids the Clerke *be unto her a strong Tower*: the Clerke answereth, and sheweth wherein, saying, *from the face of her enemy*.

Thus it pleaseth them, to construe the meaning of the Bishop of Rome, who first prescribed this kind of giving thanks to God, for the safe deliverance of a Woman, from the paine and perill of Child-birth, which they say, is so ridiculous, as they cannot, but laugh at it.

Honest Women doe grieve and are much offended, because the Priest giveth no thanks to God for their safe deliverance: and because their comming to give God thanks, is turned to a Jewish kind of Purification: for they must come with a Veile to cover their Faces, after the Jewish manner, thereby signifying, that by Child-bearing they were made *uncleane*; and that they were ashamed of their *uncleaneesse*: or that they were Harlots, ashamed to shew their Faces; as *Judah* thought *Thamar* to be an Harlot, because her Face was covered with a Veile Gen. 33. 14. 15.

Also; as in the Jewish Purification, the Women must come to the doore of the Tabernacle, neare the Altar, and there offer her accustomed Offering to the Priest; so now, the Woman is injoynd by the Service Booke, to come neare to the Communion Table, and there offer her accustomed offering to the Priest, who receiveth it, and giveth no thanks to God for her safe deliverance from the paine and perill of Child-birth.

Some doe make a laughing matter also of the *Interrogatories* that are ministred to Infants when they are Baptized: as first, the Minister must aske the Infant that hath no understanding, *if he doth forsake the Devil and all his works, the same pompe and*
glory

g'ory of the world, the covetous desires of the same, the carnall desires of the flesh, so as he will not follow nor be led by them. He must also aske him, if he doe beleve all the Articles of the Christian Faith, and if he wilbe Baptised in the Faith: then the Godfathers, and Godmothers (as they call them) must answer, by counterfeiting the Infants voyce: as if he were a conjured Ghost within every one of them, answering to the first Interrogatory, concerning the Devil, and all his works, that he doth forsake them all: and to the second and third Interrogatory, concerning the Articles of the Christian Faith, that he doth beleve them all; and that he doth desire to be Baptised in that Faith.

After that the Minister hath received those feigned answers, he Baptiseth the Infant, and he marketh him on the forehead with a Crosse, which doth offend many, because they take it to be the *marke of the Beast*, mentioned in the 14th of the Revelation, where it is written, *that if any man worship the Beast, or receive his marke in the forehead, or on his hand, he shall drink of the wine of the wrath of God.*

There is no one thing in all Popery, that is set on the Forehead, and on the hand, but a Crosse made in the Forehead in Baptisme by the Minister, and on the right hand by the Bishop in Confirmation, saying, *Signaculum Christi in manu tua dextra, tradidisti tibi*: the ifore a Crosse made on the forehead, and on the hand, is a *marke of the Beast*, according as it is written of the Beast, that he hath made all, both small and great, rich and poore, bond and free, to receive the marke on the forehead and on the right hand, Rev. 14. 16.

The *marke of the Beast* is set on the Infants forehead, in token, that hereafter he shall not be ashamed to confesse the Faith of Christ crucified, which doth make Baptisme voyd; and doth attribute that to the *marke of the Beast*, which of right belongeth to Baptisme, and doth make the *marke of the Beast* to serve for a Sacrament instead of Baptisme.

The Prayers to be read, at the administration of Baptisme, doe offend many, because they are Popish and erroneous.

In the first Prayer before Baptisme, it is written, *that God hath sanctified the flood Jordan, and all other waters, to the mysticall washing away of sinne.* The truth is, that there is no mysticall washing away of sinne, in water, but a reall and true washing away of sinne in the blood of Christ, 1 Joh. 1. 7.

The water in Baptisme doth but signifie, that as foule things are washed and made clean in water: so, the soules of the *fleshfull* *defiled*

defiled with sinne, are made cleane in the blood of *Christ*.

In the second Prayer before Baptisme, the Minister prayeth, *that the Infant may receive remission of sinnes by spirittuall regeneration.* The truth is, that the Children of God have their sinnes forgiven, and are justified by Faith, *Rom. 5. 1.* and not by spirittuall regeneration, which is but an effect of faith, purifying the heart, *Acts 15. 9.*

In the Prayer after Baptisme is ministred, thanks is given to God, for regenerating the Infant with his holy Spirit. The truth is, that the Children of God doe receive the Spirit of God, to regenerate them, not by sprinkling of water in Baptisme, but by hearing the Gospell preached, *2 Cor. 3. 8 Acts 10. 44. 15. 7. 8.*

To make mention of all the Popish errors that are in other Prayers, and Collects, would be too tedious.

They grant that the Service Booke, hath holy and good Prayers in it, so alio hath the Masse Booke, of purpose (as they say to deceive the People, to make them beleve that the Masse Booke is an holy and good Booke.

In the Catechisme, annexed to the administration of Baptisme are many Popish errors: as first, in the Rubricke before the Catechisme, it is assumed, that Children Baptised have all things necessary to salvation, and are undoubted saved, which is a manifest untruth, for they have no knowledge of sinne, nor of the wrath and curse of God due to sinne; nor of *Christ*, nor of the Articles of the Christian Faith; and therefore have no faith, nor repentance, without which none can be saved.

True it is, that Infants borne of the elect, are undoubtedly saved, by vertue of Gods everlasting Covenant of Grace, I say, if they be of the number of the elect, because none are saved, but the elect.

Many of the elect, that are Saints in heaven, have brought forth Children, that are reprobates and damned soules in hell: For Adam had Cain, as well as Abel; and Abraham the Father of the faithfull had Ishmael, as well as Isaac; and Isaac, had Esau whom God hated, as well as Jacob, whom God loved.

In the Catechisme it is also assumed, that *Christ* hath redeemed all mankind, which is a manifest untruth: The truth is, that *Christ* came to Redeeme none but the elect: therfore the Evangelist *S Luke*, setting forth the Geneologie of *Christ*, beginneth from *Joseph*, and ascendeth to Adam, and from Adam doth descend, to *Seth*, who was the first of the Elect, that was borne after the death

Jeath of *Abel*, and maketh no mention of *Cain*, nor of any of his posterity. And *S. Mathew*, beginneth from *Abraham*, and from *Abraham* descendeth to *Isaac*, and to *Jacob*, maketh no mention of *Ishmael*, nor of *Esau*, nor of any that came of them.

Also our Saviour *Christ* doth testifie, that he gave his life a ranfome for many, *Mat. 26. 28.* and that his blood was shed for many, *Mat. 26. 28.* he doth not say, that his blood was shed for all, but for many.

These Popish errors doe open a gappe to all profanesse and ungodlinesse, and are the cause that many, have no care, to attaine to true faith and repentance.

It is also affirmed in the *Catechisme*, that we are made the Children of God in Baptisme, which is a manifest untruth. The truth is, that whosoever is not a Child of God before he be baptised, shall never be Child of God, because, all that are the Children of God were (before the world was made the Children of God, by vertue of Gods eternall decree of election, *Ephes. 1. 4.*

It affirmeth also, that there are two Sacraments onely, as necessary to salvation, intimating that the Sacraments are necessary to salvation: and that if a Child dye before he be Baptised he shall be damned. Intimating also, that there are more Sacraments then two, though not necessary to salvation: therefore in the Rubricke before the Communion, it is written, that every Parishioner shall communicate thrice in the yeare, and also, receive the Sacraments, and ocher Reiter, meaning the 5 Popish Sacraments, for there are none other.

It affirmeth also, that the Godfathers and Godmothers do promise and vow three things, first that the Infant shall forsake the Devil and all his works, the pompes and vanities of the wicked world, and all the sinfull lusts of the flesh. Secondly, that he shall beleve all the Articles of the Christian faith. Thirdly, that he shall keep Gods holy will and Commandements, and walke in the same all the dayes of his life; which no man living is able to doe, of himselfe.

The truth is, that the Godfathers and Godmothers do neither promise nor vow that the Infant shall doe these things: but do counterfeite the Infants voyce, as if he were a conjured Ghost within every one of them: speaking, and saying, that he doth forsake the Diuel and all his works, and that he doth beleve all the Articles of the Christian faith, and that he desireth to be baptised in the same; which they say, is a shamelesse untruth: for the whole Congregation is able to testifie, that the Infant doth nothing but cry.

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Also.

Also, many are offended, and discouraged from coming to heare the Service read, because the meaning of the *Holy Ghost* is perverted in many of the Psalmes, Epistle and Gospell, by putting in, and leaving out of words.

Psal. 106. 30. these words (*Phineas prayd*) are put in for *Phineas executed judgement.*

Psal. 105. these words (*are not obedient*) are put in for *not disobedient.*

Psal. 125. 3. these words (*the rod of the ungodly cometh not*) are put in for *the rod of the ungodly reach not on the lot of the righteous.*

In the Epistle on Munday in Easter week, these words, *Israel remembered*, are put in, for (*he*) *that is, God remembered.*

To make mention of all the places, where the meaning of the *Holy Ghost* is perverted in the Psalmes, Epistles and Gospells, would be too tedious.

As the meaning of the *Holy Ghost* is perverted by putting in, and leaving out of words: so the meaning of our Saviour *Christ* in the *Revelation* is perverted, by misapplying his words: as on Childermasse day, (as they call it) the 4th Chapter is appointed to be read for an Epistle, after the Popish manner, it being no Epistle, but a Prophecie of *Christ*, and of his Church.

The meaning of *Christ* in that Chapter was, and now is, to shew, that when the Heathen persecuting Emperours, and after them the Popes did rage most against the Christian Religion, and the Professors thereof, *Christ* had his Church (though invisible, 14:105) preserved by him, and kept chaste and undefiled, without spirituall fornication of lascivie. The appointing of that Chapter to be read for an Epistle after the Popish manner, on Childermasse day, doth pervert the meaning of *Christ*, by misapplying of that to the Children slain by Herod, which was written of *Christ* and his Church, and hath kept weak Christians from being able to give an answer, when the Papists shall aske them where their Religion and Church was an hundred yeares agoe, before *Martin Luthers* time.

Also, the meaning of *Christ* was, to shew, that in his good time, he would give a free passage and good successe to the preaching of the Gospell, (as thanks be to his holy Majesty) it hath had in many Kingdomes, since *Martin Luther* his time.

Also, the meaning of *Christ* was to shew that the Pope, and all that doe live and dye in his Religion, trusting to his pardons, and their own merits, shall drinke of the wine of the wrath of God, and be tormented in the lake that burneth with fire and brimstone.

Many

Many doe say that this Land would not be so full of Papists, as it is, if the reverend Fathers the Bishops (as some call them) would be pleased in their Visitations to preach, or to call to the Ministers to preach, and shew unto the People that the Religion now established in this Land, is no new Religion sprung up since *Martin Luthers* time: but is, (as farre as they see) the true Religion, planted by the Apostles, and preserved by *Christ* ever since the Apostles time.

On *Michaelmas day*, the 12th Chapter is appointed to be read for an Epistle, from the 7th verse to the 13th, being no Epistle: but a Prophecie of a Battell fought in *heaven* by *Michael* and his Angels, and the Dragon and his Angel; and of the victory that *Michael* and his Angels, had over the Dragon, and his Angels; and of the casting the Dragon and his Angels out of *heaven*. By *heaven*, is meant, not the highest *heaven*, but the Church Militant here on earth: by *Michael* is meant *Christ*: by his Angels are meant the true professors of the Christian Religion, especially the faithful Preachers of the Gospell: by the Dragon is meant the Devil: by his Angels are meant the Heathen persecuting Emperours, and the Popes and Romish Clergie: by the Battell, is meant persecutions, and troubles rayled by the Heathen persecuting Emperours, and since their times by the Popes, and Popish Princes, against the Christian Religion, and professors thereof: by the victories is meant, the victories that *Christ* gave to *Constantine*, the Christian Emperour, and that he hath, doth, and dayly will give to Christian Princes, fighting his battels against *Antichrist*, and his partakers, and to the faithful preachers, against false teachers: by the casting of the Dragon and his Angels out of *heaven*, is meant the utter confusion and overthrow of *Antichrist*, by the spirit of *Christ*s mouth, that is, by the preaching of the Gospell. 2 *Thess.* 2. 8. so as he shalbe deprived of all dignity, and shall have no more place in *heaven*, that is, in the Church of God, to domineere, as he hath done.

The appointing of this Prophecie to be read for an Epistle after the Popish manner, on *Michaelmas day*, doth pervert the meaning of *Christ*, by misapplying that to *Michael* and all Angels in *heaven*, which was written of *Christ*, and of his true Followers, fighting his battell, against his and their enemies.

On *All Saints day*, the 7th Chapter, is appointed to be read, from the first verse, to the 13th, for an Epistle of purpose to pervert the meaning of *Christ*, by misapplying that to all Saints

triumphant in heaven, which was written concerning the Saints Militant on earth.

The Service Book (in imitation of the Church of Rome) doth appoint divers other Popish Holy dayes, which are spent by too many in idleness, gaming, drinking, whoring, and gadding abroad, as they were wont in time of Popery, which some doe hope to see againe, because new Orders have been made of late, tending that way. As First, that the Communion Table, shalbe turned to an Altar, as Pope Sixtus did to usher in Popery, about the yeare of our Lord, 264.

Secondly, that Church-wardens shall present their Minister, if he doe not admonish the People to resort to him, and open their griefe of Conscience, that they may have the benefit of *absolution*; as appeareth by Bishop *Wren* his Book of *Articles*, Chap. 4. Art. 22.

Thirdly, that no Prayer shalbe made by the Minister for *sicke persons*, but according to the Order prescribed in the Service Book, which is too too Popish, in that it doth enjoin the Minister to goe home to their house, and to salute them (as the Masse-Priest doth) saying, *Peace be in this house, and to all that dwell in it*: and when he is come where the *sicke person* is, to kneele and read 4 or 5 lines out of the *Letany*, after the Popish manner; and after that, he must read that which in the Masse-Book is called *Kyrielieson*, *Christielieson*, that is, 1. Lord have mercy upon us. 2. *Christi* have mercy upon us. 3. Lord have mercy upon us.

After the *Kyrielieson*, and the *Christielieson*, he must read the *Lords prayer*, till he come to the last petition, and hath read halfe of it (*lead us not into temptation*) the other halfe (*but deliver us from evil*) he must not read, but leave it (as the Masse Priest doth) for the Clerke to read: Then, after that the Clerke had read it, he must as the Masse-Priest doth, skip over the Conclusion (*for, thine is the Kingdome, power and glory, for ever*, and in stead thereof, he and the Clerke must read 5 Versicles, of a line, or halfe a line long; and a short Prayer, and an exhortation, and the Creed, and then *absolve* the *sicke person* from all his sins, in the name of the Father, Sonne, and Holy Ghost.

These new Orders doe open the mouths of many against the Bishops to call them *Antichrists*, that is, *adversaries to Christ*, because none but an *Antichrist*, that is, an *adversary to Christ*, will take upon him to set up *Altars*, and to Consecrate Priests to serve at the *Altar*; and to give them power to *forgive sinnes*: but

but the Bishops of the Church of England, doe take upon them to set up *Altars*, and to consecrate *Priests*, and to give them power to forgive sinnes, as appeareth by thoe new Orders, and by the Book of consecrating *Priests*, where it is written, *that when a Bishop doth consecrate a Priest, he must lay his hand upon him, saying, whose sinnes thou forgiveest, they are forgiven.* He doth also take upon him to give the *Holy Ghost*, by laying his hand upon the *Priest*, saying, *Receive thou the Holy Ghost.*

Another new Order, is, that none at their Table shall talke of *hol^y Scripture*, or of *divine matters*, and that Church-wardens shall Present such, as at their Table shall talke of *hol^y Scriptures*, or of *divine matters* *When Chap. 4. Art. 31.*

Many doe say, that this new Order is a most Divelish Order, and hath made the Bishops very odious, and causeth many to cry out of them, and to say, *that if they might have their will, they would forbid men to read the hol^y Scriptures at home in their houses*, as the *Geneologie of Christ*, the *Booke of Canticles*, the *Books of Kings* save the 8 first Chapters the *Books of Chronicles*, and the *Book of Revelation* save their pieces above mentioned are torbid to be read in the Congregation.

The restraining of Ministers from reading the *Geneologies of Christ*, in the Congregation, hath been a meanes to keep the People in blindnesse, not able to see the *truth of God*, in fulfilling his Promise to *Abraham*, and to *David*, *that Christ should come of them, and of their seed*: nor to see that *Christ* came not onely of *Abraham* and of *David*, who were Jewes, but also of *Rahab*, and of *Ruth*, who were Gentiles: and that therefore *Christ* is not a Saviour of the Jewes onely, but also of us Gentiles.

The forbidding of the *Book of Canticles* to be read in the Congregation, hath been also a meanes to keep the People in blindnesse, not able to see the ardent love and affection of *Christ* towards his Spouse, the *El. Ch.*: nor to see their earnest desire, to be joynd more and more, in true love unto his holy Majesty; and not to be forsaken, for any spot, or blemish in them.

The forbidding of the *Book of Canticles* to be read, hath been a meanes to keep the People in blindnesse, so as they have not been able to attaine to the cleare sight and knowledge of the love of the Lord *Iesus* towards them, that thereby, they might be stirred up to yeeld unto his holy Majesty love for love again, and to be truly zealous of his glory.

Concerning the *Book of the Revelation*, it is written, *that he*
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that readeth, and they that heare it, are blessed Rev. x. 3. therefore the forbidding of it to be read in the Congregation, is a depriving of the People of an unspeakable blessednesse: which causeth many to say, that the Bishops beare no true love unto the people.

Concerning the Bookes of Kings, and of Chronicles, it is thought, that the reading of them is prohibited, because they doe shew, that godly Kings did ever love Gods true Propheets, and did hearken unto them, and were zealous in maintaining the true Religion, and in suppressing Idolatry.

Instead of these holy Bookes, above an hundred and thirty Chapters of Apocrypha are appointed to be read, in some of which are the horrible blasphemies above mentioned, and ridiculous lying Fables.

On the 4th of October, in the afternoone, a lying Fable out of the 11th of Tobie is appointed to be read, where it is written, that Tobie going to the doore to meet his sonne Tobias, coming from Rages, did stumble, and that his sonne did run unto him, and layd of the gail of a Fish to his eyes, and that the whitenesse did scale off, and he restored to sight.

On the 10th of September, another lying Fable is appointed to be read, of an Angel that was sent to scale the whitenesse from Tobies eyes, and to give Sara, the daughter of Raguell to his Son Tobias in marriage, and to bind Asmodeus an evil spirit, that was in love with her, and had killed seven men that were married unto her.

On the first of October, another lying Fable is appointed to be read, how Tobias being about to send his Son Tobias to Rages in Media, for a weeke, did bid him goe and seeke for a man to goe with him, and that he went and found an Angel, and brought him to his Father, who promised the Angel wages and agreed with him, what he should have by the day, and sent him with his sonne and his dog.

On the third of October another lying Fable is appointed to be read, how Tobias being come from Rages, did call the Angel unto him, and bade him take a Servant, and two Cammels, and goe to Rages for money, and that the Angel went and carryed wringers, which he delivered to Gabriel, who brought forth bagges of money scaled up, and delivered them to the Angel.

The appointing of horrible Blasphemies, and lying Fables to be read to the People, instead of Gods holy word, sheweth plainly (as many doe say) that the Bishops are deadly enemies unto the eternall salvation of the Peoples soules: For what is it else

esse (as they say but to give them *poison* to drink, instead of the water of life. Yea, they say, that the blasphemies, and lying Fables, and Popish errors of the Service Booke, are worse then *poison*, because they doe provoke God to *wrath*, so doth not *poison*, and doe tend to bring the soules of so many as dee beleieve them, to *eternall destruction*.

Since the new Orders and sturres, that the Arch-Bishop of *Canterbury*, and Bishop *Wien* have made, many have been diligent in reading Ecclesiasticall Histories, and have found that the name Bishop was a common name, given by the Apostles to every Preacher of the Gospell, *1 Tim.* 1. 3. *Tit* 1. 7. and that from the Apostles time to the yeare of our Lord 334. there were in *Rome* (which now is the seat of *Antichrist*) 32. godly and faithfull Preaches, commonly called Bishops, that were persecuted by the Heathen Emperours, so as, every one suffered Martyrdom for the truth, save *Silvester* the first, who was driven to flee and hide himselfe in the Hill *Soracte*, till the time of *Constantine* the first Christian Emperour, and then returned to *Rome*, and was the first Roman Bishop that escaped Martyrdom; and had a great Living bestowed upon him by *Constantine*: So also had diverse other Bishops, throughout his dominions, whereupon many living in wealth took their ease; and in short time after the death of *Constantine*, did grow idle and proud, and to make way for *Antichrist*, by declining from the Christian to the Antichristian Religion, especially the Bishop of *Rome*, on whom *Constantine* had bestowed great Revenues, which made him so proud and stout, as he did overtop all other Bishops, and did alter, chop and change, and adde his owne devises to the publicke worship and Service of God, and did make Canons, for the establishing, and putting of his devises, in practise, and through the power of Satan, by false Doctrine, and Signes, and lying wonders, did seduce the Christian Emperours, that succeeded *Constantine* (God giving them over into strong delusions, to beleieve lyes, because they loved not the truth, which they seemed to professe) and did prevale so, as in time he drew them to acknowledge him to be the Head of the Church, and Vic-ker of *Christ*, which made him so proud and potent, as he did subdue and bring under the Emperours, and made one to hold his Stirrop, and another to lye down and tread upon his neck, and at length came to be the great red Dragon mentioned *Rev.* 12. 3. with 7. heads, and ten hornes, and 7. Crownes upon his heads, and with his long tale of false doctrine, flattery, promises, and perjury, did

did draw not all, but the third part of the *Stares of heaven*, that is, so many of the other Bishops that were not found in heart, and did seem to remaine constant in the *truth*, and to shine; and *did cast them to the earth*, that is, to be earthly minded, like himselfe, and to joyne with him in *persecuting and supplanting* Christian Religion, as here in *England*, during the reigne of Queen *Mary*, the Bishops, especially cloudy *Bonner* Bishop of *London*, and *Gardner* Bishop of *Winchester*, were most heere and cruell, like Dragons, in supplanting the Christian Religion, planted by King *Edward the Sixth*, till God in mercy and compassion towards his People in this Land did bring Queen *Elizabeth* to the Crowne, then when in her first *Parliament* the Houe was about to establish the true Religion, the Bishops that were of the Houe, being more in number, did stand up to cry it down, and to have the Romish Religion continued, but thanks be to God they prevailed not.

When Queen *Elizabeth* came to the Crowne, few or none did study *Divinity* in the Universities, therefore *Tradesmen* (such as were of *honest life and conversation*) were made Ministers to read Service, and instead of Preaching, to read Homilies, till the Lord *Iesus* (in his good time) did thrust forth Labourers into his Harvest out of the Universities, who did discover the Popish errors wherewith the Service Booke was pestered, and the unlawfull use of the Romish Ceremonies. Then the Bishops (who til then were quiet) did bestirre themselves to disturbe the peace of the Church, and to bring in a cursed division, according to the words of our Saviour *Christ*, Luke 12. 51. *Thinke you that I came to give peace on earth? I tell you, nay, but rather division*, which cursed division hath continued ever since; and in every *Parliament* since that time, till now, when humble *Petitions* were made for *Reformation*, the Bishops and such as were seduced by them, and made to beleieve that the Ceremonies were lawfull, and that there was nothing in the Service Booke contrary to Gods word, did bend all their forces against *Reformation*.

In the latter end of Queen *Elizabeths* reigne, when she began to be sickly, and not like to live long, then Dr. *Bancroft* Bishop of *London*, knowing that King *James* was to succeed her, and feareing that his Majesty would reforme things amisse in the publicke worship and Service of God, and in the Government of the Church, did License a Book written by a Jesuite, that he kept in his house, wherein it was written, that it was in
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the Popes power, as a gift appropriat to Saint Peters Chaire, to depose the Kings of England, and to give authority to the people to elect, abuse, and set up another.

Fifteen hundred of those Books were Printed and dispersed, and being questioned for it, his answer was, *that he did see the Jesuites to write one against another, that he might out of their write, singe pickt matter against them.* It was thought by many, that he had no good meaning in Licensing, and suffering so many dangerous Books to be dispersed.

As then, so now it is thought, that the Arch-bishop of Canterbury (feeling this Parliament) hath devised an Oath, to flure up as many as he can to resist the Reformation that many do pray for, and hope to see, to the glory of God.

The fearefull Judgements that God hath shewed upon Churches, as appeareth by the multitude of *Letters Patentes*, granted to gather the benevolence of well disposed Christians, toward the repairing of Churches, torne and spoiled with Lightning and Thunder, ever since the Service Book, was first established by *Act of Parliament* and especially, since the new Orders were made, do call for a Reformation of things amisse in the publick worship and Service of God, and that in time, before his wrath be kindled, and come forth as a consuming fire.

Most remarkable is the fearefull judgements, which was shewed on the Parish Church of *Withcombe*, in *Devonshire*, being a very faire Church, newly trimmed, having a very faire Tower, with great and small Pinnacles, one of the famousst Towers, in the West part of England.

On the 21. of October 1638. in service time, was heard a fearefull Thunder, much like the noise, or report of great Cannons, and a most strange and fearefull darknesse, and a strong loathsome smell of brimstone; and a fearefull blist, that stricke in at the North side of the Tower; and tearing through a strong Stone wall, came into the Church, through the highest Window, and took with it a great part thereof; and with a mighty power stricke against the North-side wall of the Church, and did buter and shake it very much, and went towards the Pulpit, and in the way took with it the Lime and Sand from the wall, and grated the wall, and defaced it, being newly whitened; and tore away the side Deske of the Pulpit; and coloured the Pulpit blacke, and left it most, as if it had bin newly wiped over with Inke.

There was also a most fearefull Lightning, which did affright the People, and scalded them so, as the most part of them fell down, some on their knees, some on their Faces, and some one upon another crying.

The Ministers Wife had her Ruffe and linnen next her body burnt off and her body grievously scorched.

One Mistris Dinford sitting in the Seat with her, had her Gown, two Waist-coats, and her linnen next her body burnt off, and her body grievously scorched.

Another Woman running out of the Church, had her Cloaths set on fire, her Body scorched, and her flesh torne on her backe, in grievous manner.

One Master Hill, a Gentleman, had his Head smit against the wall, and dyed the next day.

Sir Richard Reynolds Warriner, had his Head cleven, his Skull rent in 3 pieces, whereof 2 fell into the next Seat, the other fell in the Seat where he sat, his Braines fell inire and whole into the next Seat behind him; his Blood dasht against the wall: some of the Skin of his Head, Flesh and Haire, to the quantity of an handfull, was carryed into the Chancell, and stuck fast upon one of the Posts, between the Church and the Chancell; his Body was left in the Seat, as though he had bin alive, sitting a sleepe, and leaning upon his elbow, resting on the Desk before him, with the forepart of his Head and Face whole.

A Man that sat next unto him, in the same Seat was scalded, and burnt all over, on that side next unto the Warriner.

In the second Seat behind the Warriner a man was in a most grievous manner burnt, and scalded all over his Body. so as he was all over like raw flesh, and lived in great misery, about a weeke.

A Dog neare the Chancell doore, was whirled up 3 times, and fell down dead.

Some Seates in the Body of the Church were torne up, and turned upside down, and they that sat in them had no harm notwithstanding, that they were thrown out of them, into other Seats, 4 or 5 Seats higher.

About the Number of 8 Boyes, sitting about the rayles of the Communion Table, were taken up and thrown on heapes within the Railles, and had no hurt.

A Man sitting on the Church Beere, at the lower end of the Church, had the Beere torne in pieces under him, and himselfe thrown into a Seat by the wall and had no hurt.

A beame broke in the middle, and fell between the Minister and the Clerke, and hurt neither.

The Church was very much defaced, and torne a great Stone neare the foundation, was torne out and removed.

Stones were thrown out of the Tower, as thicke as if there had bin as 100 men throwing them, some of such weight and bignesse as no man was able to lift.

One

One of the Pinnacles of the Tower was thrown down into the Church. A very great Stone was thrown from the Tower, over the East end of the Church, and over the Church yard, and over an hedge into a Close.

Another great Stone was thrown an 100. yards from the Church, which sunk into the Earth, so farre as it could not be seen.

A Bowling-Alley neare the Church-yard, was turned up into pits and holes.

A Wine-Taverne neare the Church, had the side next the Church torne up, and the covering carryed off; and one of the Rascals licks into the house.

On Whituesday last, 1640. in the Parish of Anthony in Cornwall, when the People were kneeling at the Communion, great claps of thunder was heard, as though diverse Canons had been shot off at once; and extraordinary and most fearfull flashes of Lightnings and a terrible and unspeakable strange sound, to the great amazement of the People; and when the Minister was turning towards the Communion Table to give the Cup, after he had given the Bread, he saw (to his thinking) a flaming fire about his body, and withall, heard a terrible and unspeakable sound, and had no hurt, save that the outside of one of his Legges was scalded.

Presently after that, diverse balls of fire came into the Church, and stricke one Ferdinando Reece on the sole of his left foot with such violence, as he thought his foot had bin split in pieces, and was for a while deprived of his sencer.

One John Hodge was struck in the knee, and thigh, and lower part of his body, so as he thought every part of his body to be unjoynd.

One Dorothy Tubbe was stricke so; as she thought her legges and knees were stricke off from her body.

One Anthony Pecke was fearefully stricke in all the lower parts of his body so as it seemed as dead; and felt the water in his bladder, as it were boiling hot, and thought that he had bin shot thorow, and was lift up from kneeling, and set upon the Form by which he kneeled.

One Susan Collins was stricke in the lower part of her body, so as it seemed to her, to be stricke off from the upper part of her body, and was scalded on the wrist on the right Hand.

A great Fire, farre redder then any Lightning came into the Church, and stricke one Nicholas Skelton on both sides of his Head as though he had bin stricke with 2 flat Stones, and did shake his body as though it would shake it in pieces, whereby he lost his sight and his senses.

Another fearefull Fire came, and stricke one Roger Nile on the backe-

back bone, on the right side, and on the ankle on the inside of his left leg, so as for a while he was not able to stand.

After the Fire there was heard in the Church, as it were the hissing of a great shot; and after that a noyse, as though diverse Cannons had been shot off at once, to make one sigle and terrible report.

The noyse did not descend from above, but was heard and seemed to begin close at the Northside of the Communion Table.

After this Fire and noyse, then followed a loathsome smell of Gunpowder, and Brimstone, and a great swake.

The Church had no harme, save that 7 or 8 holes and rents were made in the wall of the Steeple, some on the inside, and some on the outside, and impressions on the stones, in diverse places, as if they were made by force of shot, discharged out of a great Ordinance, so as in diverse places, light might be seen through the walls.

In this Storme was no body kill'd, save one Dog in the Belfree, and another at the feet of one kneeling to receive the Cup.

As soon as this fearefull storme was over, they that were weak, not able to stand, through the mercy of God were restored to their strength; and they that were Franticke, to their Sences; and he that was blind, was restored to his sight, and came all to the Lords Table and received the Wine, and went all safe home, praying God; and returned all in the afternoone, to give God thanks.

Besides, the fearefull signes of Gods wrath shewed on Churches, diverse strange and fearefull sights have bin seen in the Ayre, and on the Land.

The like we read were seen in Germany, and in other Countries beyond the Sea, a little before their Warres and ruine began: Therefore hearty Prayers are made, for the King and his Counsell, and for the whole House of Parliament, that all may joyn together in the feare of God, to reforme what is amisse, especially in Gods Worship and Service, and that in time, before the wrath of God be kindled and come forth as a consuming fire upon the whole Land.

The God of all Grace direct you all (Nobles, Knights, and Burgeesses) to goe to our Gracious King CHARLES, as Nehemiah did to Artaxerxes, and Ester to Ashueroh, that thereby you may find such grace with his Majesty, as Nehemiah found with Artaxerxes, for Ierusalem, and Ester with Ashueroh, for her selfe and the Jews.

LEVVES HVGHES.

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